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California.

For "The Friend."

(Continued from page 293.)

The Geysers are exhausted in a couple of years. They are certainly a curiosity, a marvel, but there is no element of beauty; there is nothing to be studied, to grow into or upon. We had seen something similar, though not so extensive, in Nevada; and like a three-headed calf, or the Siamese twins, or any other grotesqueness, once seeing is satisfactory for a lifetime. They are a sort of grand natural freak, a shop in disorder. In a little ravine, reaching off from the valley, is their principal theatre. The ground is white and yellow, and gray, porous and rotten, with long cracks and high heat. The air is also hot and sultry to an unpleasant degree. All along the bottom of the ravine and up its sides, the ground seems hollow and full of boiling water. Frequent little cracks and pin holes it finds its way to; and out of these it bubbles and emits steam like so many tiny tea-kettles at high pressure. In one place the earth yawns wide, and a 'Witches' Caldron,' several feet in diameter, seethes and spouts a black, inky water, hot as to boil an egg instantly, and capable of reducing a human body to pulp in a very short time. The water is thrown up four to five feet in height, and the general effect is something but pleasing. The 'Witches' Caldron' reproduced a dozen times in miniature,—a dozen little pools for cooking your breakfast and dinner, if they were only in your kitchen back yard. Farther up you follow a puff of noise, exactly like that of a steamboat in progress, and you come to two fitful volumes of steam struggling out of tiny holes, but mounting high and spreading wide in their heat and smell. You grow faint with the heat and smells; your feet seem burning; and the air is loaded with a mixture of salts, sulphur, iron, magnesia, soda, ammonia, all the chemicals and compounds of a doctor's shop. You feel as if the ground might any moment open. You lose all appetite for the breakfast of venison, trout and grouse, that awaits your return to the hotel. So you struggle out of the ravine, every step among tiny volumes of steam, and over bubbling pools of water, and find refreshment among the trees on

the mountain side beyond. Then, not to omit any sight, you go back through two other ravines, where the same phenomena are repeated, though less extensively. All around by the hot pools and escape valves are delicate and beautiful little crystals of sulphur, and soda; and other distinct elements of the combustibles below, taking substance again on the surface.

"All this wonder-working is going on day and night, year after year, answering to-day exactly to the descriptions of yesterday, and five years ago. Most of the waters are black as ink, and some as thick; others are quite light and transparent. Near by, too, are springs of cool water; some as cold as these are hot, almost. The phenomena carries its own explanation; the chemist will reproduce for you the same thing, on a small scale, by mixing sulphuric acid and cold water, and the other unkindred elements that have here, in nature's laboratory, chanced to get together. Volcanic action is also most probably connected with some of these demonstrations.

"There must be utility in these waters for the cure of rheumatism and other blood and skin diseases. The Indians have long used some of the pools in this way, with results that seem like fables. One of the pools has a fame for eyes; and, with chemical examination and scientific application, doubtless large benefits might be reasonably assured among invalids from a resort to these waters. At present there is only a rough little bathing-house, collecting the waters from the ravine; and the visitors to the valley, save for curiosity, are but few. It is a wild, unredeemed spot, all around the Geysers; beautiful with deep forests, a mountain stream, and clear air. Game, too, abounds; deer and grouse and trout seem plentier than in any region we have visited. There is a comfortable hotel; but otherwise this valley is uninhabited. The entire region for two miles in length and half a mile in breadth, including all the springs, is owned by one man, who offers it for sale.

"Back on the route of our morning ride, we soon turned off into the neighboring valley of Napa, celebrated for its agricultural beauty and productiveness, and also for its Calistoga and Warm Springs, charmingly located, the one in the plain and the other close among the mountains, beautifully embowered in vines and forests, and both serving as fashionable summer resorts for the San Franciscans. The water is sulphurous; the bathing delicious, softening the skin to the texture of a babe's; the country every way charming; but we found both establishments, though with capacious head-quarters and numerous family cottages, almost deserted of people. A railroad now connects these Springs with San Francisco; and their use and popularity will increase and be permanent. In the attractions of nature and the appointments of art for the comfort of strangers, they are more like some of those charming country 'baths'

in Germany than anything we have in the Eastern States.

"Past farms and orchards, through parks of evergreen oak, we stopped at the village of Napa, twin and rival to Petaluma, and from here, crossing another spur of the Coast Range, we entered still another beautiful and fertile valley, that of Sonoma. There we lingered most of a day, among the vineyards, in wine cellars, upon grand estates like those of English noblemen or German princes. But we did not find the wines very inviting; they partook of the general character of the Rhine wines and the Ohio Catawba, but were rougher, harsh and heady,—needing apparently both some improvement in culture and manufacture and time for softening. As doctors are said never to take their own medicines, the true Californian is slow to drink his own wine. He prefers to import from France, and to export to the East; and probably both kinds are improved by the voyages. More French wines are drunk in California twice over, than by the same population in any part of the East.

"From Sonoma, over another hill, to our steamboat of three days before, and by that back in a few hours to the city. These few days seemed long, they had been so rich in novelty and knowledge, in beauty of landscape, in acquaintanceship with the best riches of California. These valleys are, indeed, her agricultural jewels, and should be held as prouder possessions by the State than her gold mines. The small grains, fruits and vegetables are their common, chief productions; and the yields are enormous, while culture and care are comparatively light. No part of California is more readily accessible to the stranger; and none more abundantly repays a visit than this. But our longest and most recompensing excursion in California was to the Yo Semite Valley and the Big Tree Groves in the Sierra Nevada Mountains.

"The Yo Semite! You cannot portray it by word of mouth or pen. As well reproduce castle or cathedral by a stolen piece, or broken column, as this assemblage of natural beauty and wonder by photograph or painting. The overpowering sense of the sublime, of awful desolation, of transcending marvellousness and unexpectedness, that swept over us, as we reined our horses sharply out of green forests, and stood upon the high jutting rock that overlooked this rolling, upheaving sea of granite mountains, holding far down its rough lap this vale of beauty, of meadow and grove and river,—such tide of feeling, such stoppage of ordinary emotions comes at rare intervals in any life. It was Niagara, magnified. All that was mortal shrank back, all that was immortal swept to the front and bent down in awe. We sat till the rich elements of beauty came out of the majesty and the desolation, and then, eager to get nearer, pressed tired horses down the steep, rough path into the valley.

"And here we wandered and wondered for four days. Under sunshine and shadow; by rich mellow moonlight; by stars opening double wide their eager eyes; through a peculiar August haze, delicate, glowing, creamy, yet hardly perceptible as a distinct element,—the New England Indian summer haze doubly refined,—by morning and evening twilight, across camp-fires, up from beds upon the ground through all the watches of the night, have we seen this, the great natural wonder of our western world. Indeed, it is not too much to say that no so limited space in all the known world offers such majestic and impressive beauty. Niagara alone divides honors with it in America. Only the whole of Switzerland can surpass it,—no one scene in all the Alps can match this so vividly before me now in the things that mark the memory and impress all the senses for beauty and for sublimity.

"The one distinguishing feature of the Yosemite is a double wall of perpendicular granite, rising from half a mile to a mile in height, and inclosing a valley not more than half a mile in width on the average, and from six to eight miles in length. It is a fissure, a chasm, rather than a valley, in solid rock mountains; there is not breadth enough in it at many points for even one of its walls to lie down; and yet it offers all the fertility, all the beauties of a rich valley. There is meadow with thick grass; there are groves of pine and oak, the former exquisite in form and majestic in size, rising often to one hundred and fifty and even two hundred feet in height; there are thickets of willow and birch, baytrees and dogwood, and various flowering shrubs; primrose and cowslip and golden rod and violet and painted cup, more delicate than Eastern skies can welcome, made gay garden of all the vacant fields in August; the aroma of mint, of pine and fir, of flower, loaded the air; the fern family find a familiar home everywhere; and winding in and out among all flows the Merced River, so pure and transparent that you can hardly tell where the air leaves off and the water begins, rolling rapidly over polished stones or soft sands, or staying in wide, deep pools that invite the bather and the boat, and holding trout only less rich and dainty than the brook trout of New England. The soil, the trees, the shrubs, the grasses and the flowers of this little valley are much the same in general character and variety as those of the valleys of New England; but they are richer in development and greater in number. They borrow of the mountain fecundity and sweetness; and they are fed by occasional summer rains as those of other California valleys rarely are."

(To be continued.)

"Our worship," says Isaac Penington, "is a deep exercise of our spirits before the Lord, which does not consist in an exercising of the natural part or natural mind, either to hear or speak words, or in praying according to what we of ourselves can apprehend or comprehend concerning our needs; but we wait, in the silence of the fleshly part (or minds) to hear with the new ear what God shall please to speak inwardly in our own hearts, or outwardly through others, who speak with the new tongue, which He unlooseth and teacheth to speak, and we pray in the Spirit, and with the new understanding, as God pleaseth to

quicken, draw forth, and open our hearts towards himself."—*I. Penington.*

For "The Friend."

"Old Books and Old Worthies revived."

(Concluded from page 292.)

From lines addressed to his brother, (Richard), I take the following. After advice adapted to that brother's own case, he bequeaths to him the care of the wife and children so soon to be bereft of their natural guardian, in these words:—

"And to my woful wife and widow desolate,
Whom I do leave behind in such a simple state,
And compassed with tears and mournings many one,
Be thou her staying staff when I am dead and gone!
My mouth may not express the dolours of my mind,
Nor yet my heaviness to leave her here behind;
But as thou art my bone, my brother, and my blood,
So let her have thy heart if it may do her good.
I took her from the world and made her like the cross,
But if she hold her own she shall not suffer loss,
For where she had before a man unto her make
That by the force of fire was strangled at a stake,
Now shall she have a King, to be her helping hand,
To whom pertain all things that are within the land.
And eke my daughter dear, whom I bequeath to thee
To be brought up in fear and learn the A B C,
That she may grow in grace and ruled by the rod,
To learn and lead her life within the fear of God;
And always have in mind,—thy brother being dead,
That thou art left behind a father in my stead!
And thou! my brother dear and eke my mother's son,
Come forth out of all fear and do as I have done!
And God shall be thy guide and give thee such increase,
That in the flames of fire thou shalt have perfect peace
Into eternal joy, and pass, out of all pain,
Where we shall meet with mirth and never-part again.

If thou wilt do my daughter good,
Be mindful of thy brother's blood!"

A heavy cross, indeed, was that by which the martyr's crown was won! How faithfully Richard Smith followed in the steps of his brother, we shall discover in the sequel.

From the prose letters I select—

"A Sententious letter of Robert Smith to Anne Smith, his wife.

"Seek first to love God, dear wife, with your whole heart, and then shall it be easie to love your neighbour.

"Be friendly to all creatures, and especially to your own soul.

"Be always an enemy to the Devil and the world, but especially to your own flesh.

"In hearing of good things joyn the ears of your head and heart together.

"Seek unity and quietness with all men, but specially with your conscience, for he will not easily be intreated.

"Love all men, but especially your enemies.

"Hate the sins that are past, but especially those to come.

"Be as ready to further your enemy, as he is to hinder you, that ye may be the child of God.

"Defile not that which Christ has cleansed, lest his blood be laid to your charge.

"Remember that God hath hedged in your tongue with the teeth and lips, that it might speak under correction.

"Be ready at all times to look to your brother's eye, but especially in your own eye. For he that warneth another of that he himself is faulty, doth give his neighbour the clear wine, and keepeth the dregs to himself.

"Beware of riches and worldly honour, for without understanding, prayer and fasting, it is a snare; and also poverty; all which are like to consuming fire, of which if a man take a little, it will warm him, but if he take too

much it will consume him. For it is hard for a man to carry fire in his bosom and not be burnt.

"Show mercy unto the saints for Christ's sake, and Christ shall reward you for the saints' sake." Among all other prisoners viz your own soul, for it is inclosed in a perilous prison.

"If ye will love God, hate evil, and ye shall obtain the reward of well doing.

"Thus fare you well good Anne. Have heartily commended unto all that love the Lord unfeignedly. I beseech you, have in your prayer while I am living, and I am assured the Lord will accept it. Bring up children and yours in the fear of God, and then shall I not fail but receive you together in the everlasting Kingdom of God which go unto. Your husband,

ROBERT SMITH

"If ye will meet with me again,
Forsake not Christ for any pain."

From another letter—

"Content thyself, with patience,
With Christ to bear the cross of pain,
Who can and will thee recompense
A thousand fold with joyes again;
Let nothing cause thy heart to quail!
Launch out thy boat, hale up thy sail,
Put from the shore!
And be thou sure thou shalt attain
Unto the port that shall remain
For evermore!"

Some of the proverbial expressions in the above "Sententious letter," seem to me worthy of a place with the best religious apothegms.

The testimony so faithfully borne by Robert Smith against auricular confession, and the above letter), prayer for the dead, is worthy of our observation in this day, when prominent Episcopalians are laboring to prove that fathers of their church favored those practices.

Of the closing scene, Fox says:

"The foresaid Robert Smith, the valiant and constant martyr of Christ, thus repished as ye have heard, with the fortitude of God's Spirit, was condemned at London Boney their Bishop, the 12th day of July, 1558, suffered at Uxbridge the 8th day of August, who, as he had been a comfortable instrument of God before to all them that were in prison with him, so now also being at the stake did no less comfort the people there stand about him, willing them to think well of the cause, and not to doubt but that his body dying in that quarrel, should rise again to life. 'And,' said he, 'I doubt not but God will show you some token thereof.' At length, he being well nigh half burnt and all black with smoke, clustered together as in a lump like a block of coal, all men thinking him for dead, suddenly rose upright before the people, lifting up the stumps of his arms and clapping the same together, declaring a rejoicing heart unto them, and so bending down again and hanging on the fire, slept in the Lord, and ended his mortal life."

Five of the companions of Robert Smith in imprisonment were burned about the same time with himself, and three others died of hardship in the Lollards' Tower in that year (1555). At about the same or a shortly subsequent period, Richard Smith died in the same place and under similar circumstances as appears from Fox, who, speaking of the period between that year and 1558, says under the heading, "Richard Smith died in prison through cruel handling."

* * "Consider their like practices upon
 vers before mentioned in this history, as
 amongst other, upon Richard Smith, who died
 rough their cruel imprisonment. Touching
 om, when a godly woman came to Dr.
 ury to have leave that she might bury him,
 asked her if he had any straw or blood in
 mouth; but what he meant thereby I leave
 the judgment of the godly wise."
 Thus, through mysterious violence suffered
 the dark and dreadful dungeons of that
 ing tomb, the Lofthards' Tower, perished
 a surviving son of Simon and Joan Smith,
 a brother so touchingly adjoined by the
 martyr Robert. S.

For "The Friend."

A Country Ramble.

How delightful is the freshness and verdure
 early summer, bringing with it the longing
 spend "in wood paths the voluptuous
 ury." Having a favorable opportunity to
 joy this pleasure, I wandered alone down a
 lane, leading from a pleasant country
 me to a meadow bordered by a wood. As
 approached a large hickory tree that stood
 the lane, the mellow chorus of voices from
 group of red-winged black-birds fell sweetly
 the ear. Among them were a few robins,
 ent listeners to the song, who, on my ap-
 oach, flew to a distant tree, with the vigor-
 ous flight that belongs to them. A small
 stream of water crossed the path, draining
 the adjacent low grounds, and revealing the
 essence of iron in the strata beneath, by the
 undant deposit of rust which covered its
 bed and bottom, and the vegetable growth
 that clothed them. I was somewhat surprised,
 early in the season to observe, darting over
 the surface, the slender bodied, long legged
 water spider, which walks on the water, as
 other animals do on the solid ground. Its
 weight is distributed by its six feet to as many
 points on the water, and is so small that it is
 not enough to break the tenacity with which
 the particles are held together, and thus it is
 sustained and moves on the surface with a
 freedom and security, which are the admira-
 tion of all thoughtful beholders. Each foot
 makes a slight depression on the surface,
 which when the sun is shining, casts a pecu-
 liar and beautiful shadow of corresponding
 spots on the ground below.

The path ended in the meadow, which had
 formerly been considered an irreclaimable
 and almost worthless swamp, covered with
 such trees as are found in wet ground. For
 many years it was the favorite breeding place
 of an extensive colony of herons. The former
 owner become tired of his feathered neigh-
 bors whom he thought injurious to his timber,
 and declared war against them. An attack
 was made on their fortress from two sides at
 once, and the result was a sad destruction of
 the herons. The traditional reports of the
 slain, vary from 30 to 50. The modern sys-
 tems of draining, with the use of tile judi-
 ciously laid, has converted the heron swamp
 into arable land, and this season the plough
 has upturned the sod for the first time prob-
 ably since the creation of man, and ere long
 the noble corn will wave where once was an
 impassable morass.

Leaving the meadow, I entered a cart path
 winding through the woods. A delicious fra-
 grance arrested my attention, and I found
 the path thickly bordered with the small
 white violet, wasting "its sweetness on the

desert air." Soon I came to a clump of pine
 trees, whose aromatic odor invited the passer
 by to stop, and having found a smooth cedar
 rail, I rested there, and gave myself up to the
 impressions and thoughts which came unbid-
 den. Save the gentle murmur of the wind
 through the pine tree tops, there was but little
 audible sound, except the loud cawing of the
 crows, who flew to and fro from a neighbor-
 ing part of the forest, seeming earnestly en-
 gaged on important business. They rendered
 the quiet which prevailed more conspicuous
 by contrast, and brought to mind the language
 of Cowper—

"Sounds inharmonious in themselves and harsh,
 Yet heard in scenes where peace forever reigns,
 And only there, please highly for their sake."

The noble lines of Milton were revived—

"These are thy glorious works, Parent of good,
 Almighty, thine this universal frame,
 Thus wondrous fair; thyself how wondrous then!"

To the mind which has been closely bent
 to the necessary business and duties of life,
 there is a pleasure and refreshment in thus
 occasionally stealing away from its usual
 cares, and bringing ourselves into contact
 with nature. But however much we may en-
 joy it, the feeling soon presents itself, that this
 is not our rest. The aspirations of an im-
 mortal spirit are not to be satisfied with these
 sights, sounds and feelings, though they are
 among the allowable and useful recreations
 given us by our Beneficent Father. We need
 for our full enjoyment, that precious sense of
 Divine Goodness which the contrite soul is
 often favored with, that heavenly peace which
 flows into the humbled heart, when in self-
 abasedness it wonders that it should be so
 favored.

For "The Friend."

The Journal of William Evans.

(Concluded from page 291.)

"5th mo. 3d. The Quarterly Meeting for
 Discipline got through the little business
 which came before it with general harmony;
 our friend William Forster, Jr., having much
 acceptable and appropriate service amongst
 us.

"7th. Feeling much sympathy with our
 beloved friend William Forster, Jr., in the
 trying path in which he is led amongst us, and
 his way being increasingly discouraging, I
 was inclined to meet him at Cropwell and
 spend a day or two in his company; as he
 was about leaving the city with the prospect
 of being absent many months. Accordingly,
 in company with our worthy friend Richard
 Jordan, I attended that meeting in which
 they were both engaged in public labor. In
 the afternoon we rode to Moorestown, and
 were at the Monthly Meeting there next day.
 William was much opened into the state of
 the meeting, and upon several important doc-
 trinal points. Richard Jordan also, in a for-
 cible manner, labored to show the condescen-
 sion of the Redeemer, and the danger those
 were in, who were crucifying Him afresh,
 counting the blood of the covenant an unholy
 thing, and doing despite to the Spirit of Grace.
 I believe we all left the meeting with heavy
 hearts from the fear that many had been be-
 guiled, and were in jeopardy of becoming be-
 wildered in the mazes of uncertain specula-
 tion, by following their own unmortified wills,
 instead of living under the daily operation of
 the cross of Christ." pp. 77-80.

Thirty years afterwards William Forster
 again visited this country, in the course of an
 embassy from the London Yearly Meeting,
 to present to the governments of Europe and
 the United States, a remonstrance on the sub-
 ject of slavery and the slave trade. He was
 taken sick at a small inn in Tennessee, where
 he died after an illness of several weeks. This
 melancholy end of a great and good man, so
 far removed from his native home, deeply af-
 fected William Evans, and is thus noticed in
 the journal.

"1854, 2d mo. 6th. At the close of the
 (Quarterly) Meeting I was informed of the
 decease of our friend William Forster, of Eng-
 land, in Tennessee, at a house of entertain-
 ment about twelve miles from Knoxville. He
 had been sick from four to five weeks, and his
 life terminated on the 27th of last month. The
 death of such a Friend, so far from his native
 home, among people not Friends, and where
 probably many things necessary to make him
 comfortable could not be procured, after hav-
 ing been engaged more than fifty years in the
 service of the cause of religion, has very much
 affected me. But if we are prepared to be
 carried by angels, into the realms of ineffable
 bliss, it matters little what becomes of the
 tabernacle of clay. Yet such are the tender
 feelings of near connections and friends, they
 would desire to have every comfort extended
 to body and mind in the last conflict, that it
 would be in their power to bestow; and thus
 the sufferer might be spared the peculiar trial
 and anxiety he would be likely to feel under
 these circumstances of far separation from his
 near and dear relations. But the Lord can sup-
 port, and make up every deficiency. He was
 buried, we have been informed, in the grave-
 yard at Newberry, belonging to Friends." pp. 597-8.

William Evans performed several long jour-
 neys—not always without peril—in the course
 of his ministry. In five of these, namely, his
 first and last visits to North Carolina; in one
 to Virginia, in one to Ohio, and in another to
 Indiana he was accompanied by Henry Cope,
 who was an elder in the same Monthly Meet-
 ing with himself. He was William Evans'
 junior by six years: he had early known the
 yoke and discipline of the cross; and was re-
 markable from his youth upwards for his calm
 inflexibility in what he deemed right, for the
 gravity of his demeanour and his self-control;
 qualities which admirably fitted him for a
 companion and counsellor in this arduous ser-
 vice. He was the son of an eminent merchant,
 was brought up in his father's counting-house
 and made himself thoroughly master of its
 concerns. One of his favorite sea captains,
 told the writer of this that he was the com-
 pletest merchant he knew. The confidence
 reposed in him by the mercantile community,
 and the places of trust he filled or was soli-
 cited to take, showed that the honors and dis-
 tinctions of the world were within his reach.
 But he had chosen that better part, the hum-
 ble self-denying path of the disciple of Christ.
 His great concern in life was to be found at
 the post of duty, fulfilling his part as a just
 and upright man, and walking humbly with
 his God. Exemplary in his domestic rela-
 tions, prudent and sagacious in business, his
 life was prosperous and serene. In stormy
 times he maintained the faith without flinch-
 ing, as a burden-bearer in the church he be-
 came one of its firmest pillars, and in his age
 he passed quietly away with little bodily suf-

fering. A favorite relative, who was much with him in his last illness, has recorded some of the scenes in that sick chamber, which ought not to be forgotten. On the 31st of the 7th mo. 1865, five weeks before his death, he said, "The approach of death is a very solemn thing. It is a thing I have not been unfamiliar with, during the severe illnesses I have known; yet now at last I seem stripped of every thing except dependence on the Lord's mercy." For nearly an hour and a half he continued an almost uninterrupted series of remarks over a wide field of christian truth. When he retired to his bed, his mind still full, he spoke of having been greatly favored in early life; through his whole life indeed, but that some of his strongest convictions, as to holiness of life, had been made at eight years of age. "Not," he added, "that I was more favored than others probably, in this respect, but I was favored with a desire to give more heed to these convictions than many are." After speaking of his desires to be found strictly upright, he added, "yet a man has nothing—nothing to trust to but the mercy of God"—"when the bodily powers are enfeebled, the mental may be also; there may be no strong sense of spiritual ability, yet if a little sense is granted of the everlasting arms being around and underneath, that will sustain." His mind appeared to be so filled with these subjects that not seldom after an absence of some hours from his bedside, he resumed the conversation almost as if no break had occurred. Several times he roused as if from sleep, repeating some text and adding some commentary. On one such occasion he said, "Mary and Martha with their brother Lazarus, appear to have been humble people. There is no mention of either father, mother, wife or child. They do not appear to have done anything of note, or to have been of much account in the world, yet" (and here his voice trembled with emotion) "the Lord noticed them and loved them."

At the close of a long and interesting conversation he remarked, "These various passages, and others, show that God never left himself without a witness in all ages of the world. Christ was known spiritually to the righteous under the various dispensations, and though we have the privilege of the most glorious one, there never was a time when the light of Christ was not known, if men would but give heed to its teachings." After one of these conversations he said, "I seem to speak as if I were a teacher, but I say nothing that I have not been taught myself." Referring one day to the especial discipline allotted to him in early manhood, he spoke of his deep interest in scientific and intellectual pursuits generally; that it was a pleasure to him to be a student; but that at one time he found these pursuits must be laid aside, and that he was required to limit his reading to the Bible. He prayed very earnestly to be spared this heavy cross, but he found no peace till he yielded to it. For eighteen months or two years his reading was confined to the Scriptures and one or two Friends' books, after which he felt at liberty to extend it in other directions. He believed this restriction had been of great value to him, as by it his religious views became so thoroughly settled, that never afterwards was he tempted to deviate from the truth then manifested to him.

The relative who made these notes adds,

"Let me here state the profound impression made on me by what I witnessed in that dying chamber. The unwavering faith, the cheerful hope, the living trust in the mercy of God, through our Lord Jesus Christ, combined with a deep humility and tenderness of spirit that could hardly be surpassed, evidenced as nothing else could, the thoroughness of the work of the Holy Spirit in his heart."

Sudden Breaking-up of Ice.

Selected.

A letter from Canada, in *Nature* for June 23d, 1870, gives some curious facts regarding the sudden breaking-up of ice covering lakes and rivers. The ice on our inland lakes is generally two or three feet thick. As the spring advances, an inch or two may be melted away from the lower surface, and somewhat more from the upper one, but the thickness is not materially reduced until its final disappearance. The first sign of the approaching break-up is that the ice becomes dry, from the prismatic structure having commenced to show itself, allowing the surface water to percolate through the interstices: it is then said to be honey-combed. In this state the lower layers of transparent ice are still solid, though if you cut out a block the prismatic structure is very evident; but the upper portion which has been formed from a mixture of snow and water, readily breaks up under your feet into little granules of ice. The next stage is that the ice becomes black, showing that it is soaked as it were, with water; and if at this time there is any open water, as where a river falls into a lake and wind enough to produce a swell, the whole surface of the ice may be observed to undulate. If the ice now breaks up prematurely with a high wind, it becomes a mass of speculæ of ice which have not reached the melting point, and which I have seen accumulated to the depth of six or seven feet against the edge of the ice which has not yet broken up. But if there is no wind the whole surface of the lake may appear an unbroken sheet of black ice, still a couple of feet thick, till, in an astonishing short time, sometimes not more than a few minutes it disappears as if by magic. So sudden is this disappearance that the ice is popularly believed to sink.

I once had a good opportunity of noticing this sudden disappearance. I had built on the ice during the winter a pier of logs filled with stones, and when the spring came it settled down to the bottom carrying with it a large cake of ice. When the lake had opened, I went round the pier in my canoe to see if it had settled evenly. There, at the bottom, in six or seven feet of water, lay the cake of ice it had carried down, with the chips made in building the pier still imbedded in it; and, as I looked, blocks would break off of a foot or more in thickness, and rise to the surface and almost instantly disappear. The true explanation of the prismatic structure appears to me to be the lines of air-bubbles. These are visible in all ice before any thaw has commenced, and in the process of freezing they seem to be found in vertical lines. When the thaw occurs these lines of bubbles form the centres, as it were, from which it penetrates in every direction through the mass.

He is a freeman whom the Truth makes free, and all are slaves beside.

Select

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Now this mystery of godliness being a great mystery, with controversy, it is best for professors of christianity to keep out of controversies as much as they can, and shun perverse disputes of men of corrupt minds, with all their unlearned and unprofitable questions; and rather to dwell in their minds to the light of Christ—return to the simplicity in him and watch therein to understand this great mystery of godliness both with respect to God manifest in the flesh, and justified in the spirit.

The manifestation and power of Christ in the flesh was excellent in him, and therein his most precious precepts and doctrine, wonderful works and miracles, his blessed example and sufferings, he declared and showed forth the holy design of christianity. To be truly sensible of his being justified in spirit is very precious, and arises from a true, spirit living knowledge and experience of Christ in spirit, and not after the flesh, or any fleshly knowledge of him; for, as wisdom is justified and commended and praised for her children, the fruits thereof in them, so Christ is justified and exalted in spirit, in his faithful followers, his holy generation and children.—*George Whitehead.*

Matter in the Air.—At the Royal Irish Academy, Dublin, Dr. Sigerson has given an interesting and interesting lecture on *Microscopic Appearances obtained from Special Atmospheres*, which, as was to be expected, he explained that in examining the air of factories and workshops, he found the atmosphere of each charged with particles according to the nature of the trade carried on. In an iron tory he found carbon, ash, and iron, the iron being in the form of translucent hollow bubbles one-two-thousandth of an inch diameter. In the air of a shirt factory, filaments of lint and cotton and minute eggs were floating; and in places where grain is thrashed and converted, the floating dust is fibrous and starchy, mingled with vegetable spores; according to Dr. Sigerson, the dust of a scutcher-mill is more hurtful than any, and as much pains should be taken to get rid of it as in the case of the grinding-mills of Sheffield. In the case of type-foundries and printing-offices, a mephitic air exists; stables show hair and other animal matters; and the air of dissecting-rooms is described as particularly horrid. All this is very disagreeable to think of; while it manifests that we should be careful to purify the air we breathe, it teaches us that nature has given us a respiratory apparatus endowed with a large amount of a protecting function.

The very beginning of Christ's ministry in the Spirit and power of God, whereby he redeems out of the spirit and power of Satan, and to this men are to be turned, if they would witness salvation by Jesus Christ; even so the light and power of God's Holy Spirit which breaks the darkness and strengthens the kingdom of Satan in the heart.—*I. P.*

'Tis greatly wise to talk with our neighbors, and ask them what report they bring to Heaven.

THE BURIAL OF MOSES.

Selected.

'And he buried him in a valley in the land of Moab, against Bethpeor, but no man knoweth of his sepulchre unto this day.'—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man dug that sepulchre,
And no man saw it e'er;
For the angel of God upturned the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;—

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves,—
So, without sound of music
Or voice of them that wept,
Silently down from the mountain crown
The great procession swept.

Perchance the bald old eagle
On gray Bethpeor's height,
Out of his rocky eyry
Looked on the wondrous sight.
Perchance the lion stalking
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war
With arms reversed and muffled drum
Follow the funeral car.
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place
With costly marble dressed:
In the great minster transept,
Where lights like glories fall,
And the choir sings and the organ rings,
Along the emblazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page truths half so sage]
As he wrote down for men.

And had he not high honor,
The hillside for his pall;
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave, without a name,
Whence his uncoffined clay
Shall break again—most wondrous thought—
Before the judgment day,
And stand with glory wrapped around,
On the hills he never trod,
And speak of strife that won our life
With the incarnate Son of God.

O lonely tomb in Moab's land,
O dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the secret sleep
Of him he loved so well.

For "The Friend."

John Rutty.

In the year 1756, John Rutty published a little work entitled "The Liberty of the Spirit and of the Flesh Distinguished," designed to bring into view the degeneracy from the simplicity of their forefathers which was then spreading among Friends. As many practices and sentiments are now pleaded for in conformity with the changes constantly occurring in the world, I have made some selections from the work which appear to me to be equally applicable to the present times, and may stimulate to faithful perseverance those who still venerate the Christian principles and example of the ancient Friends, and desire to be found following them as they followed Christ.

"That there is a gross and palpable declension among the present generation of the people called *Quakers*, from the spirit and practices of their predecessors, is abundantly manifest. Nor indeed to those who know how to trace effects from their causes, is this at all to be wondered at, these transgressions being no other than the genuine productions of the native soil, the heart of man, that hath not been subjected to the discipline of the holy cross.

To dare to oppose the modish inundation of the follies and extravagancies of the times, requires a fortitude not born with us, but such as must be acquired by no small share of spiritual industry, and indeed a power more than human.

It must be owned, that a mere conformity to the traditions of the elders in exterior matters, is far from entitling any man to the kingdom of heaven, and so is every thing short of *regeneration*, according to our Lord's doctrine; besides a 'Non-conformity to this world, we must be 'transformed by the renewing of our mind,' agreeable to the precept of the apostle.

It was not, however, the policy of this world, or a mere principle of parsimony that led them into these things, but a clear illumination of mind, by which they saw the vanity, folly, and wickedness of the world in many of its practices, and therefore conscientiously declined them, and as now at length, through the persevering constancy of the faithful, the prejudices of the people are in a great measure overcome, and many sober persons of other societies begin to be convinced of the reasonableness of many of our practices, and even to recommend them as most consistent with the strictest justice and prudence, the present reigning degeneracy of those who are yet called by our name, becomes very unseasonable, and, like the conduct of the spies of old, who brought up an evil report of the land of Canaan, tends to discourage the progress of the reformation, or the spreading of that light and truth which, through the favour of providence, hath dawned among us.

That purity and simplicity of manners, consisting in the renunciation of the superfluities and vanities of the world, by which our elders were, and the faithful still are, distinguished, was no affected singularity, nor was it any other than the result of a conformity to the doctrine and precepts of Christ and his apostles, and perfectly agreeable to the idea given us in the New Testament, of the estimate proper to be made of the state of man in this world as a transient habitation, a stage of probation and preparation for a better and happier state, as appears from the following texts:

'Lay not up for yourselves treasures upon earth,' &c. 'Take no thought what ye shall eat, and what ye shall drink, or wherewithal ye shall be clothed (for after all these things do the gentiles seek), but seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. We have no continuing city here, but seek one to come.' And 'To me,' says the apostle Paul, 'to live is Christ, and to die is gain, and I am in a strait betwixt two, having a desire to depart, and be with Christ which is far better; nevertheless, to abide in the flesh is more needful for you.' And Christians are represented as 'pilgrims, strangers and sojourners here.' And Christ said, 'How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?' And the apostle James, 'That the friendship of the world is enmity with God,' and 'whosoever will be a friend of the world, is the enemy of God.'

Hence it is evident, that all such who would, in earnest, copy after the primitive pattern, ought to renounce the surfeiting cares, superfluous profits, vain pleasures and honours of this world.

It must be owned, that the course of this world is not steered according to such maxims, and that among the professors of Christianity there are but few who are found in the exercise of a self denial perfectly consistent herewith; and the distinction which our Lord himself made between the *children of this world*, and the *children of light*, holds good to this day.

It is well known that this people did ever from the beginning conscientiously decline the use of the customary recreations and pastimes of the age, and condemn the vain pomps and superfluities of the world in eating, drinking, apparel, furniture, and even in trading, as unbecoming the character of a people called of God out of the corruptions of the world, and to shine as lights to the conviction of a degenerate age of professed Christians.

As to points of honour and liberty, upon which some men seem to value themselves, for my part, I know of no greater honour to a man than to maintain an uniform, consistent character in the conduct agreeable to his profession; on the other hand, to profess and behave as a Christian freeman in some respects, and put on the evident badges of slavery in others, is a character ridiculous in itself, to which may not be unfitly be applied the comparison whereby the prophet represented the state of Ephraim, viz. 'Ephraim he hath mixed himself among the people: Ephraim is a cake not turned,' viz. *partly raw, and partly baked*.

Our faithful elders bravely asserted, and steadily maintained their Christian right and liberty of declining many of those customs of the world, which were, and are, destructive both of health and wealth; and moreover, by their steady perseverance, have rendered the path so easy to us their successors, that very little hardship now attends a strict and faithful adherence to their wholesome traditions; so that if any of us be now deprived of our rights and liberties in these respects, it must betray an extraordinary degree of cowardice and folly, even that whilst liberty is offered, we should prefer slavery; and the mark of infamy which, under the law, was set upon such as chose a state of outward slavery, when liberty was offered them, viz. 'That their masters should bore their ears through with

an awl, and they should serve them for ever,' is a fit representation not only of the reproach due to, but of the dreadful entailment of perpetual spiritual slavery on, those who persist in refusing Christian liberty when offered to them.

Upon the whole, as a uniform, consistent, faithful conduct, agreeable to our peculiar profession, tends to preserve us out of the corruptions of the world, and to distinguish us as 'A city set on a hill that could not be hid;' on the contrary, the tendency of the conduct of the modern liberties, so called, is, to dissolve and destroy all distinctions peculiar to this Society, to pull down the hedge, and destroy the fence of Christian discipline, by which we should be preserved, as a garden enclosed, from many noxious things, to which others are exposed, to blend and confound our language and manners with those of the world, and why? The moving cause is clear, viz. to ingratiate themselves with, and render themselves acceptable to, the world, (and indeed such are as much children of this world as others,) according to the saying of our Lord to his disciples: 'If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

Now, therefore, O ye degenerate children, and despisers of your own mercies, ponder the path of your feet, even your backslidings from the footsteps of your forefathers, and turn about in due time, and consider what befell a people formerly, who, when they 'knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools,' &c., whom God 'gave up to uncleanness, through the lusts of their own hearts.' I say, turn about now in due time, lest a like dreadful desertion should also attend you, and a fate analogous to that of those who were called the *children of the kingdom* formerly, viz. that they should be *cast out* whilst others should come 'from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven.'

I earnestly wish that such of the rich and great into whose hands this address may come, may in an especial manner be favoured with a feeling sense of the justness of the admonitions herein contained, because as to the splendor and gaiety of living, and, indeed, in most cases, these are the fashion-makers, whom the meaner people blindly follow, and therefore are doubly guilty, as being not only captives themselves, but leading others into the same state."

Scientific Scraps.

Cutting Glass with Steel.—The cutting of glass with steel has been demonstrated to be possible, provided its point is ground into the form of a common glazier's diamond. But while hard steel of this form will cut glass, it is difficult to bring a steel point to the required shape, and it also soon wears out and becomes worthless, until reground. Many efforts have been made to make a tool of steel that would compete at least approximately with the real diamond for this purpose. It has been discovered that a small cylindrical point of steel, when made to rotate upon glass in such a manner that its longitudinal axis shall make an angle of 45 degrees with the surface of the

glass, approaches in effect so nearly to that of the real diamond that it is a very cheap and effective substitute.

Newest Coloring Matters.—A lecture has been given by W. H. Perkin, at the Royal Institution, "On the Newest Coloring Matters." Among the many interesting facts then put forward was the discovery of a beautiful blue color, by a German chemist, on treating rosoline with sulphuric acid. Unfortunately, it was not a "fast color." A dyer made many trials therewith, in the hope of turning it to account, but all in vain. He happened to mention his difficulty to a photographer, who, knowing that hyposulphite of sodium would fix a photograph, recommended the dyer to try that. The trial was made; when mixed with the hyposulphite, the blue became a beautiful green, and, better still, a "fast color." This was the origin of that brilliant dye commonly known as "Night green," because of its remaining unmistakably green in appearance when seen by artificial light. Let it be remembered that nearly all the new colors are extracted in some way from coal tar; that the first was discovered not more than 13 years ago, and that the annual value now manufactured is 1,250,000 pounds, and it will be seen that in the industry created by these new products there is an admirable example of the results of scientific investigation. The best of it is that the field is inexhaustible; for many years to come it will yield a rich harvest of discoveries.

The Ocean Telegraph.—Expert operators are able to transmit from 15 to 20 words per minute through the Atlantic cable. The velocity with which a current or impulse will pass through the cable has been ascertained to be between 7,000 and 8,000 miles per second; the former being the velocity when the earth forms a part of the circuit, and the latter when it does not.

Water-proofing Walls.—One of the most recent of the many uses to which Frederick Ransome's process of manufacturing artificial stone has been applied, is in protecting the outer walls of buildings, so as to enable them to resist the action of the weather by making them water-proof. Through well-built and substantial walls, moisture will make its way, and the ordinary type of dwelling-houses is very pervious to wind-driven rain. We recently noticed what F. Ransome is doing in preserving stone, and his system of water-proofing is only an application of the same process.

The external surfaces of the walls to be protected are first washed with a silicate of soda or solution of flint, which is applied again and again, until the bricks are saturated, and the silicate ceases to be absorbed. The strength of the solution is regulated by the character of the bricks upon which it is to be applied, a heavier mixture being used upon porous walls, and a lighter one on those of denser texture. After the silicate has become thoroughly absorbed, and none is visible upon the surface, a solution of chloride of calcium is applied, which, immediately combining with the silicate of soda, forms a perfectly insoluble compound, which completely fills up all the interstices in the brick or stone, without in any way altering its original appearance. By this operation the wall is rendered perfectly watertight, and, as the pores of the bricks are thoroughly filled for a considerable depth from the surface with the insoluble compound,

which is entirely unaffected by atmospheric influences, no subsequent process is necessary.

Already F. Ransome has successfully applied this process to a large number of buildings, several of which were previously almost uninhabitable from the constant dampness, and a lengthened experience has proved that it is not only thoroughly effective; but, from the comparative insignificance of its original cost, and the fact that renewals are never required, the system recommends itself to general adoption in preference to all other methods of water-proofing.

New Property of Gun-Cotton.—Some recent experiments made at the Woolwich Arsenal near London, encourage the hope that gun-cotton can be successfully used as a most destructive agent. A palisade was built of os timbers a foot thick, firmly fixed in the ground, and supported in the rear by strong trusses. Discs of gun-cotton were placed along the face of the palisade about a foot above the ground, and were fired by a battery in the usual way. The effect may be described as wonderful. The palisade was literally blown away amid a deafening report, as if the massive timbers offered no more resistance on one side of the gun-cotton than the atmosphere on the other. The discs require fixing; merely lay them on is insufficient. So blocks of iron and stone can be shivered in fragments by firing a disc laid on the top. In future sieges, if some desperate fellow could but get to the gate or a thin part of the wall and hang on a few discs of gun-cotton, a breach can be made by firing with a galvanic current from a long distance.—*Annual of Scientific Discovery.*

For "The Friend"

Candor. Our late Yearly Meeting.

"There is an unhappy propensity, even good men, to a selfish, narrow, censorious turn of mind; and the best are more under the power of prejudice than they are aware. A want of candor among the professors of the same gospel, is too visible in the present day. A truly candid person will acknowledge what is right and excellent in those from whom he may be obliged to differ; he will not charge the faults or extravagances of a few upon a whole party or denomination. He thinks it his duty to point out or reprove the errors of any persons, he will not impute to them such consequences of their tenets as they expressly disavow; he will not fully misrepresent or aggravate their mistakes, or make them offenders for a word. He will keep in view the distinction between those things which are fundamental and essential to the Christian life, and those concerning which a difference of sentiment may, often has, obtained among true believers." "that the arm of the Lord might be revealed to revive that candor which the apostle strongly enforces, both by precept and example! Then the strong would bear the infirmities of the weak."

The above extracts on Candor have been suggested by a part of what occurred in our late Yearly Meeting. Some of the remarks made there could but remind of the words of the dear Saviour to two of His disciples when they would have commanded fire to come down from heaven to consume some,—they know not what manner of spirit ye are of." before speaking in such meetings, as well

ewhere, we could commend those to be addressed with our own poor souls to the Lord's grace, and mercy and blessing, it would surely be the tendency so to conciliate our hearts with tenderness and pity, that what might be denied would partake of the melting character of Divine love as thus defined by Isaac Penington: "How kind is it even in its interpretations and charges concerning miscarriages! it never overchargeth, it never grates upon the spirit of him whom it reprehends; it never reproaches, it never provokes; but carrieth a softening and power of conviction with it. This is the nature of God; this, in the vessel capacitated to receive and bring it forth in its purity, the power of enmity is not able to stand against, but falls before, and is overcome by."

The words of David, concerning his son Absalom, to Joab are well worthy of our deep consideration on these occasions, lest we provoke and turn back those whom we should convince or edify: "Deal gently with him for my sake." Another injunction of Holy Scripture should also claim our serious thoughtfulness: "See that thou hurt not the oil and the wine." In whatever degree we are under the influence of self, or a merely creaturely activity, we shall be in danger of doing this; and perhaps we are more often under such influence than we are aware, and actually stake this for a zeal which we may think according to godliness. The tree is known by its fruits. And "only that which comes from God gathers to God."

Respecting what was said about "the name Jesus," and vocal offerings in prayer, perhaps some do not enough consider that true prayer may be with or without words; and that not out of feigned lips. He who calleth the offering, and who alone can enable us to pray as they ought, is a God that seeth in secret, and looketh at the heart. There is no doubt that a goodly number of those assembled on the occasion alluded to, knew that it was at times to have their souls poured out in humble, fervent supplication to the Father of spirits for his help and blessing. These can in measure witness to what is desired respecting the ancient Jewish ceremonies, that though they were not continually sacrificing, yet the fire never went out on the altar: and also that which the dear Saviour has left us: "My time is not yet come, but your time is always ready." How careful should we be in this indispensable christianity, of not going before our Guide; of not being guilty of presumptuous sins like Saul (Sam. xiii. 12,) who said, "I forced myself, therefore, and offered a burnt offering;" of offering, unbidden, the calves of our lips; of not running in, or proclaiming the name of the Lord, when the Lord has not sent. Be assuredly if we do thus, the formal oblation will bring no glory to God; do no good to our fellow-creatures; nor secure any true peace to our own minds. "The Lord seeth as man seeth." "The Lord is a God of knowledge, and by him actions are weighed."

Should I never again have an opportunity to tell thee, I now do it with great sincerity, that it is my belief, that the inward revelation of the will of God to man by the operation of his Holy Spirit, is the only ground of hope of having our understandings opened, willingly to see into the mystery of the redeeming love of God, in and through Jesus

Christ our Lord. It is only by a due submission to this inwardly revealed will, that we can perceive and feel the advantage and efficacy of the sacrifice of our dear Redeemer on Calvary's mount, where I believe he tasted death for every man; and where he bowed his holy head and said "it is finished," every human soul was placed in a salvable condition. And although in his inscrutable wisdom the outward knowledge of the gospel has been withheld from millions of our fellow men, yet in every clime "those that fear him, and work righteousness will be accepted of him," notwithstanding the accumulated disadvantages under which they have laboured.—George Withy.

THE FRIEND.

FIFTH MONTH 13, 1871.]

"Indices, historical and rational to a revision of the Scriptures."

A work with the above title has recently been put before the public by David Newport, who claims to be "A member of the Society of Friends," and who has dedicated it "to the Society of Friends."

The kind of revision he says he desires, is to be in accordance with science and reason, to meet the demands of the times. But his object appears to be, so far as his effort can accomplish it, to undermine all belief in the authenticity of the Scriptures as we now have them; to induce his readers to believe that much of what are called the four Gospels, and parts of the Epistles, are cunningly devised fables, compiled by different persons in different ages; to destroy belief in the deity of Christ; who he represents as having been "transformed into our Lord and Saviour Jesus Christ," "in order to satisfy the cravings for new gods," in Greece, "who had been but recently worshippers at the shrines of the heathen divinities;" (page 88) and to induce whoever he can persuade thereto to reject, what he is pleased to call the "narrow, unphilosophical, untenable and uncharitable creed" of "evangelical christianity." (page 217.)

So far as we have looked through the book we have discovered nothing new in the data, nor does it differ, in any important respect, from the oft refuted reasoning of deistical writers. With the painful feelings called forth by witnessing such labored attempts to bring the Son and Sent of the Father to the level of a mere man, and to destroy the faith and hope of the christian, there is mingled commiseration for any one who thus allows himself to be made an instrument so to darken and bewilder others as may possibly mislead them to eternal destruction. Surely if such would acquaint themselves with the lives and deaths of those who have engaged in the same cause before them, the teachings of the past might convince that all such attempts to invalidate the truth of the Holy Scriptures, and destroy the christian faith as set forth therein—so signally established and realized as they have been in the experience of every true disciple of Christ from one age to another—is worse than vain, it is like "running upon the thick bosses of the Almighty's bucklers." How unhappy have been the lives of many who have used the talents conferred on them,

in this unrighteous cause, and how awful their situation when death found them either in stupid indifference or agonized despair! The humble, confiding christian who has been favored, through the operation of the Holy Spirit on his soul, to lay hold of Christ Jesus, as his Redeemer and Saviour, knows that flesh and blood has not thus revealed Him unto him, but his reconciled and loving Father in heaven, and all the sneers, the cavils and arguments of the sceptic, move him not; nor has he fear that their assaults on christianity will succeed, for he remembers that his Master and Lord has said, upon this Rock, (himself,) I will build my church, and the gates of hell shall not prevail against it.

We have felt it a duty to notice this work, in order to say, that though the author may assume the name, he is not a Friend, nor is the Society of Friends in any way responsible for the anti-christian sentiments he seeks to promulgate.

By the language used we suppose he is in membership with those who separated from Friends in 1827—8. We are loth to believe that there are not many among them who will repudiate the opinions published in this work, but so long as their Society adheres to the "dogma" so often uttered by Elias Hicks that "belief is no virtue and unbelief no crime," they will have to share in the responsibility of all such unitarian productions of its members, whether preached or put forth by the press. It is to that Society (commonly called Hicksites, to distinguish them from Friends,) that the author alludes in the following. "But I hear some reader exclaiming, Handle not in so irreverent a manner the 'Word of God.' I reply that it must be kept in mind that this book is dedicated to a religious Society, who do not believe in infallible books nor in infallible men! we believe, not in an external but in an Internal Word, that in the language of scripture is 'the word that is nigh thee, even in thy mouth, and in thy heart.'" (page 73.) The Society of Friends, though they give not the title "Word of God" to the Scriptures, and know there are inaccuracies in the English translation, yet believe them to have been written by holy men of God as they were moved by the Holy Ghost, and to contain all the essential doctrines of christianity, and that the Word which was in the beginning, which was with God and was God, took flesh in "that holy thing" which was born of the Virgin Mary, and dwelt among men; and that he, Jesus Christ, was infallible, for in Him the Godhead dwelt bodily; and that He is the author of eternal salvation to all those who have living faith in Him. Were a member among Friends to promulgate opinions contrary to these, or such as the author of "Indices" has put forth, and he could not be reclaimed, he would be disowned from the Society.

In the work there are short extracts taken from the writings of several of the early Friends, all of which are misrepresentations so far as they are brought forward to induce the reader to suppose that they held similar views with the author on the subjects treated of, views which those christian men would have condemned and loathed.

We have received a copy of each of the small works mentioned in the following explanatory printed communication from their

author, which we prefer giving to our readers in place of any observations of our own.

THE BIBLE AS A WHOLE.

The common proverb, "Familiarity breeds contempt," can obviously be true only of superficial observers and livers, whose tastes incline them to observe or to imagine contemptible things or qualities. To a true sagacity and a manly aspiration, familiarity will be a sure road to reverence in anything at all deserving of reverence. In the too frequent absence, however, of these noble traits, any enforced or solicited familiarity with even the best of persons or things must obviously be fraught with dangers which need at least to be provided for. Unpalatable truths must not be allowed to be trodden under foot, merely because unpalatable.

The testimony of the ages inculcates reverence for the Bible as a whole. The progress of science in our time has revealed the fact that the merely intellectual interpretation of its contents in past times has been more or less erroneous. As a consequence, it becomes an interesting duty of all lovers of established truth, and of all seekers of progress in truth, to explore how far these misinterpretations may be traced to the mere limitations of the human intellect, with the closely allied limitations of human language, at those earlier stages of progress in the universal truth of matter, mind, and spirit.

It has been the purpose of the writer of an allegorical effusion entitled "Aspects of Humanity," published by J. B. Lippincott & Co., and of two series of essays collectively styled "Windfalls" and "Sober Thoughts on Staple Themes," published by Claxton, Remsen & Haffelfinger, to vindicate, as he apprehends it has not been elsewhere vindicated, the truth of the practical teachings of the Bible as a whole. There are indeed only incidental allusions to those teachings in detail; but in so alluding, the obligation has been recognized of seizing or seeking in all cases the spiritual aspect or import of the inspired utterance, and of distinguishing between its perfection and fulness, and the imperfection and limitation of the forms of thought and language. So only, obviously, can both thought and language retain that modified validity, which is all that, in any human interpretation and exposition, they can claim.

The writer has not hoped to escape—he has written rather with the view of indicating the impossibility of escaping—the confusion of subject and object in those last analyses of knowledge and experience, in which it becomes necessary to speak of power as a thing, of motion as a fact, and of life as an idea. He has sought, not to remove the ground of mystery, but simply to trace therein the firm foundations of the eternal principle of order.

R. R.

Philadelphia, 5th mo. 1871.

SUMMARY OF EVENTS.

FOREIGN.—On the 6th and 7th inst., conferences were held at Frankfort between Bismarck and Baron Von Arnim, on the part of Germany, and Jules Favre and others representing the government of France. They alleged that the payment by France of the contribution in accordance with the preliminaries of peace was impossible, and asked for concessions, offering as an equivalent the prolongation of the commercial treaty and advantageous arrangements with the eastern railways. They also desired such modifications of the treaty as would aid in the suppression of the Paris revolt, viz., the possession of Forts Charenton, Nogent, Rosny and Noisy by the Versailles forces; also the restoration of

some of the captured arms and munitions, and a prompt return of all prisoners of war. It is understood that an agreement was reached on the main points, and that it will be submitted to the French Assembly and the German Emperor for ratification. Pending the conference the latter telegraphed to Bismarck, saying: "While strictly adhering to the preliminary stipulation I am willing to afford all possible facilities for a complete understanding. I am willing to fully discuss the means for an early suppression of anarchy and for the establishment of a legal government in France."

President Thiers, in a proclamation to the people of Paris, says the Germans declare that they will mercifully resume the war unless the insurrection is at once suppressed. He requests the citizens to reunite and open the gates. The work of cannon will then cease, and tranquility and abundance take their place. The promise of amnesty and due provision for the poor, are also held out to induce submission.

Versailles dispatches intimate that if the Germans should again take and hold the capital, the restoration of the Imperial government may be apprehended.

The contest around Paris between the forces of the Commune and those of the government have continued without marked results, though the latter appear to be slowly gaining ground. Some of the engagements have been very sanguinary, and the Communists have lost many men killed, wounded or captured. At one time they abandoned Fort d'Issy, but subsequently rallied and retook it.

General Cluseret has been removed, and the control of the entire Communist army has been given to Gen. Rossel. General Dombrowski and others have subordinate commands. The military abilities of General Rossel are said to be much above those of Cluseret.

Provisions are scarce in Paris, but limited supplies still arrive by the northern railway. The Commune has suppressed seven of the Paris newspapers. The railway companies have all paid the sums demanded of them, and 1,680,000 francs have been received by the Commune from that source. Hereafter weekly payments will be required.

The Prussians having demanded the strict execution of the terms of capitulation, the Paris Commune has been obliged to reduce the garrison in Fort Vincennes. It is now held by only a small force.

Several agents of the Paris Commune have visited London with authority to enter into contracts for the purchase of provisions for the city, but as they proposed to pay in thirty days, the dealers declined to contract with them.

A London dispatch says, that the Emperor Napoleon declared on the first inst. that he would not return to France, nor listen to any proposition for his return. It was however rumored in London on the 8th, that he had gone to France secretly, relying upon the disaffection in the army for support in an attempt to regain the throne. The imperialists are said to be very active in the rural districts of France.

On the 6th inst., a sortie was made from Paris in the direction of Issy. The insurgents were repulsed with severe loss and fled to Paris.

The misunderstanding between the Sultan of Turkey and the Khedive of Egypt has been entirely removed. The Sultan has sent an embassy to Berlin to congratulate the Emperor William upon his accession to the throne of Germany.

Advices from Buenos Ayres to 4th mo. 12th, state that the city was suffering frightfully from the ravages of yellow fever. The deaths had increased to seven hundred per day.

Earl Granville announced in the British House of Lords, that the government had received official dispatches confirming the safety of Dr. Livingston, the African traveller, and giving assurance that his immediate wants had been provided for. The House of Lords has passed the bill for the protection of life in Ireland.

After much contention over the ministerial budget in the House of Commons, it was finally carried by a majority of 46. The bill enfranchising women, gave rise to a spirited debate in the House, and was rejected on the second reading by a majority of 69. Jacob Bright, Lord John Manners, Professor Playfair, and others, advocated the measure, and it was opposed by Gladstone, Bouvierie, and Beresford Hope.

The discussion of the new army regulation bill continues in the House of Commons. The proposed abolition of the purchase of commissions is strongly condemned by some of the military members. Cardwell, secretary of state for war, denied that the changes proposed by the bill would subject officers to loss, as commissions sold since the introduction of the measure had brought full prices.

London, 5th mo. 8th. Consols, 93½. U. S. sixes 1862, 90½; of 1867, 92½; do. ten-forties, 89½.

Liverpool.—Uplands cotton, 7½d. a 7½d.; Orlean 7½d. a 7½d.

UNITED STATES.—According to a Washington dispatch, the Joint High Commission came to a final agreement at a meeting held on the 6th inst., and treaty was then signed. It has next to receive the sanction of the President and Senate.

The revised census of California gives a population of 560,223. The number of inhabitants in 1850 was 92,597, and in 1860, 379,994.

The interments in Philadelphia last week numbered 248. There were 34 deaths from consumption, 1 heart disease, 15 inflammation of the lungs, 8 of fever and 9 of old age. The mean temperature of the Fourth month, by the Pennsylvania Hospital record, was 58.5 deg., the highest during the month, 85.50 deg., and the lowest 38 deg. The amount of rain for the month, 1.1 inches. The highest mean temperature for the past years, occurred last month: the average in that entire period, for the Fourth month, was 51.35 deg. The lowest mean occurred in 1794, 44 deg.

The President has issued a proclamation calling attention to the recent act of Congress to "enforce" the provisions of the Fourteenth Amendment to the Constitution of the United States, and for other purposes. He declares his reluctance to call into exercise any of the extraordinary powers conferred on him by the bill, but that he will not hesitate to do so whenever and wherever it shall become necessary for the purpose of securing to all citizens the peaceful enjoyment of the rights guaranteed to them by the Constitution and laws.

The estimated loss to the Louisiana sugar crop, the Bonnet Carre crevasse, is more than 30,000 hogsheads, or thirty million pounds.

The immigration into Kansas and Nebraska the present season is very large. At Quincy, Illinois, about 7,000 emigrants cross weekly for all points.

The weather at San Francisco is warm and dry. The market is supplied with strawberries in such profusion that they are sold by retail at from four to six cents per pound.

The Markets, &c.—The following were the quotations on the 8th inst. *New York.*—American gold, 111 a 111½. U. S. sixes, 1881, 117; ditto, 5-20's, 1868, 113½; ditto, 10-40, 5 per cents, 109½. Superfine flour, \$5.50 a \$5.55. finer brands, \$6 a \$10.40. Amber western wheat, \$1.55 a \$1.60; No. 2 Chicago spring, \$1.51. Canada barley, \$1.10. Oats, 65 a 69 cts. Western mixed corn, 78 a 80 cts.; yellow, 81 cts. *Philadelphia.*—Cotton, 1 a 1½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; finer brands, \$6 a \$8.75. Perennial wheat, \$1.51; western, \$1.55 a \$1.60. Yellow corn, 78 cts.; western mixed, 74 a 76 cts. Oats, 63 a 64 cts. Lard, 11½ a 12 cts. Bacon hams, 11½ a 12½ cts. Clover seed, 8 a 9 cts. Timothy, \$5 a \$6. Flaxseed, \$2.10. About 2,000 head of beef cattle were sold at Avenue Drive-yard. Extra at 8 a 8½ cts.; fair to good 6½ a 7½ cts., and common 4 a 6 cts. per lb. gross. Woolled sheep sold at 6½ a 8 cts. per lb. gross, clipped at 5 a 6½ cts. Corn fed hogs, \$8 a \$8.50. 100 lbs. net. *Chicago.*—No. 2 wheat, \$1.26. Corn 54½ cts. Oats, 48 cts. Rye, 89½ cts. Barley, 80 cts. *Cincinnati.*—Family flour, \$6.50. Red wheat, \$1.35 a \$1.40. Oats, 52 a 55 cts. Barley, \$1.15. Lard, 11 cts. Cotton, 14½ a 14½ cts.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESSASA, NEW YORK.

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Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED. Fourth month 6th, 1871, at Friends Meeting-house, Westfield, N. J., JOHN B. COMFORT Moorestown, N. J., to SARAH T. LEEDS, daughter of the late Nathan Leeds, of the former place.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.